Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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RELIGIOUS MISCELLANY.

EDITORIAL PARAGRAPHS.

The last tract of the Amer. Unit. Association (No. 42) is a republication of the substance of Mr. Palfrey's discourse at the dedication of the Twelfth Congregational Church, in this city. We are glad that the judicious remarks and earnest instruction it contains have been put into a form, that will give them a wide circulation. "The prospects and claims of pure Christianity" cannot but be topics of anxious concern with every one, who believes that it is 'the light of the world.' We especially hope that the last twelve pages, in which the duties of those who hold the truth are powerfully enforced, will be read with attention. We quote a single passage from the earlier part of the tract, as it presents a fact, which has scarcely been noticed elsewhere, but which certainly ought to be considered in forming an estimate of the weight, that should be allowed to the authority of the 'pilgrim fathers' on subjects of religious controversy.

I repeat it, the bible cannot be said to have been to any considerable extent subjected to the investigation of unprejudiced men till within a recent period; and I would particularly ask attention to this fact from those, who are fond of founding an argument on the opinions of the first settlers of this part of our country;—men, worthy of all reverence for their virtues, but whose judgments on a question of scriptural research we can by no means prefer to our own. *King James' version*,—the first which came into very extensive use,—*had scarcely been published when they landed in this country.* How many copies is it probable they brought with them? Of those whose opinions are now quoted as authority to us, how many is it reasonable to assume that there were, who had read the bible with a patient scrutiny? How many may be supposed to have had any definite information concerning its sense, distinct from what they had gathered from the expositions of systematic theologians? Even the more judicious Christian expositors of that time, and long afterwards, labored under an inconvenience arising from their being but partially possessed of the requisite learning.

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We find two stanzas, in the Kennebec Journal, accredited to no author, yet not original in that paper. They are new to us, and are worth copying.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in Time's destroying tide,
And cold are while they stay.
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll.
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion lights it still.

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We remarked in a late paper, after mentioning that a new religious journal was projected by the American Sunday School Union, that its character might be inferred from its origin. We did not however expect that the first number would contain an assault upon our opinions. One of the principal editorial articles is a notice of a little book of "Hymns for the Lancaster (Mass.) Sunday School;" in which the objection is made to these hymns, that, of twelve, "only one presents distinctly the subject, which of all others should be presented constantly to the minds of children;" and after declaring that the teacher "must be very ingenious indeed, who can make the New Testament a text book and avoid the conviction that the shedding of Christ's blood for the remission of our sins is the all-absorbing subject of every book and almost every chapter," the writer proceeds to quote two examples of unsound doctrine. Listen and admire. The italics are not ours.

"In Hymn VII. we have this verse,
More than all we praise thee, Lord,
For the blessings of thy word,
For the tidings Jesus brought,
For the precepts Jesus taught.
In Hymn VIII.
Praise the mercy that did send
Jesus for our guide and friend.

Now let any man or any *child* read the ninth chapter, and the first part of the tenth chapter of Hebrews, and say whether Paul and the poet could have been writing or thinking of the same *Jesus*."

To thank God for the gospel of his Son, and to bless him for sending us a guide and friend in our Lord Jesus Christ is, it seems, in the opinion of this editor, to celebrate another Jesus than him whom Paul preached. And is such an opinion to be instilled into the children belonging to the schools connected with the American S. S. Union? When on the one side we behold infidelity busy in its work of eradicating or preventing the implantation of religious principle, and on the other learn that such an exhibition of Christianity is made to the youth and children of our republic, we do, in spite of better hopes to which our patriotism and our faith alike cling, tremble for the character of the coming generation. If our friends love their country or their religion, we entreat them to consider and discharge their duties to the one and to the other.

FRENCH CLERGY.

We find in the September number of the London New Monthly Magazine a short article under this title. A note appended states, that though the "paper was written some time ago, the description is strictly applicable at the present moment." We extract the larger portion.

In the present state of things in France, the Clergy are divided into two very distinct parties. The one, animated by violent, intolerant, and ambitious principles, cultivate, as far as possible, superstition in the lower orders, and fanaticism in the higher, seeking by every means to bring about that order of things which in former times placed so much temporal power and wealth in the hands of the Church; and their first grand object seems to recover the right of holding territorial possessions. These, whatever may be their numbers, are powerful from their zeal, and dangerous from their ambition. But they are generally an ill-judging race of men, and defeat their own object by their violence in its pursuit. Human nature is commonly too lazy to attend to any thing that, proceeding slowly and gradually, seems to interest it little, and threatens no immediate evil; but their strange intolerance and universal obtrusion disgust the enlightened part of the nation, though it may attract or overawe the vulgar.

But these men are by no means to be taken as a type of the whole French clergy, of whom the greater portion are an amiable, gentle, and charitable race.

In his sphere, the late Archbishop of Paris (as well as many others) gave an example of the dignified liberality of a Christian prelate; and his conduct during the debate upon the law respecting sacrilege did him the highest honor. In the private life, also, of the higher orders of the French clergy, we meet with many instances of those amiable virtues, which make religion dear to us in the persons of its teachers. Enoch, Bishop of Rennes, was one of the gentlest of human beings; he added to that bright cheerfulness, always the characteristic of a pure heart, the most unbounded charity; he gave all that he had, and his worn surplice often told the tale that his modesty concealed; his charity was the true charity of heart—it was benevolence—he loved to see every thing happy. There is a custom in France, which forbids a bishop to be present at a dance. Whenever the Bishop of Rennes, on entering the house of one of his friends, perceived that his presence had stopped the amusement of the young people, he would go into another room, bidding them forget that the Bishop was in the house, and "to be gay and good," he said; "for that was God's will."

Many instances of the same spirit could be cited. I remember once hearing the Bishop of —— reply to the Prefete, who advised him to visit the more distant parts of his diocese in a carriage of his own, instead of hiring one for the occasion, which was his practice—"If I were to buy a carriage," said the prelate, "I could not afford one which would contain more than two persons; now, as I am always accustomed, when I see an ecclesiastic on foot, to take him into my vehicle and carry him on his way, I have often more with me than any carriage can well hold."

The village curate is frequently a most amiable being. The friend of the good, the comforter of the sick, and the benefactor of the poor, he looks upon his little flock as truly his children, and strives to be their guide in prosperity and their support in distress.—Still one of their greatest and most general virtues is charity. I have forgotten the name of the young ecclesiastic—and yet it is worthy of record—who, during the time of scarcity at Lyons, sold all his private property, which was of great extent, and fed the poor. But I remember an instance of a country *cure*, whose charity had something of old simplicity in it. He met an old man in the high-road, who begged of him. "I cannot give thee any thing," replied the *cure;* "I have no money." "But I am cold and wretched," urged the old man; and he pointed to his naked breast and throat, which were open to the bleak wind. The curate untied the handkerchief from his neck, and gave it to the beggar. "There, my friend," said he, "I can bear it perhaps better than you can;" and he knew not that there was any one near, but Heaven and himself, and the object of his bounty.

Now let it be remembered that I am writing in the year one thousand eight hundred and twenty-five, and that, in thus speaking, I in no manner mean to allude to the innumerable swarms, which year by year will be poured forth upon France, from the vast quantities of seminaries for Catholic priests which are distributed all over the kingdom; nor do I mean to praise, in any way, the multitude of supernumerary ecclesiastics, with which all towns of any consideration are infested. There are many of these, who attach themselves to the Church purely for a rank in society, which they would not otherwise obtain. In general, neither their original character, nor their actuating motives are good; and, like weeds in the garden, they are only worse for being cultivated. Of this class are most frequently the Missionaries, who are everywhere exalting the imagination and exciting the passions of the people. I have seen them, and heard them often, and I never met with one who was not well calculated, by complete ignorance, brutal impudence, and illiberal fanaticism, to mislead the vulgar into bigotry, and to terrify the weak into superstition. There may be some good, there may be some enlightened men amongst them, but wherever I have had the means of inquiring into the effects of their residence in any town, I have universally found that they have made themselves despised, have caused dissension in families, and confusion in society altogether. The parochial clergy of France are in general estimable and moderate, and would make themselves loved and respected; but there are many men artful enough, and more weak enough, to confound them with the fanatic and ambitious, and to throw contempt upon religion and its professors, on account of bad or foolish men, who whould have been the same in any situation.

BUCKMINSTER'S SERMONS.

Presuming that our readers are not as familiar with the second volume of Sermons by the late Rev. J. S. Buckminster, as with that which attracted such general attention, when published soon after his death, we have marked some passages to fill a column in our paper. We need not say to those who have read these extracts, that they will bear a second perusal.

RELIGIOUS PRINCIPLE.

Among the mistakes of the nature of religion, is one, by which, that is taken for religion, which may perhaps with greater propriety be termed a complete absence, in the character, of everything essential to religion. This mistake discovers itself in that way of talking, which makes religion consist in good dispositions to virtue, in amiable instincts, in a certain decorum and inoffensiveness of conduct, which no violent passions interrupt.—Of this character are most of those Christians, who pass in the world unnoted for offences against the supposed laws of God and men. It is true, such persons are rather denominated good, than religious men, because it is too often notorious to the observer, that the idea of God has hardly entered their minds, and exerts no influence whatever on their amiable dispositions. Such men may be said to act from anything, rather than from a principle of religion. They are so happy as to possess dispositions favorable to virtue, and a certain inoffensiveness of character, which is agreeable to the selfish indolence of mankind. But though a principle of conscience may never have governed, nor any intelligent spirit of benevolence have animated their conduct, though they have lived without God in the world, and have really been free from vice only in consequence of the favor of circumstances, they are falsely set down as examples of what Christianity is designed to form. Of religion, if of nothing else, it may be said, that it is utterly unknown, where there does not exist an habitual reference to God, where the affections towards God have never been called into exercise, or where there is not a principle of progressive obedience, continually aiming at improvement and panting for perfection. It is true, that the term religious is not often vouchsafed to such men as have been described; but they are familiarly termed innocent, virtuous, unblamable. I need not say that those, who have formed no higher conceptions of religion than these, have yet to acquire the very rudiments of Christian excellence. They have not stepped upon the threshold of the gospel; they have not even inquired for the avenues to the sanctuary. To them it is nothing whether anything is known of God or not, or anything of a future destination; much less do they know whether Christ has lived, or died, or risen, or left anything of importance to the knowledge or well-being of mankind. These men live for no purpose, which does not terminate in some temporal advantage, or at least, to which death may not put an effectual close.

PIETY.

There are many very reputable and honest men, who do not consider the duties of piety as essential parts of a good character Now, if we admit that there is a God who made us and supports us, and if we admit, too, that man is capable of knowing, serving, and loving this God, it must appear to every man who thinks, that he must be a monster, who has no sentiments of piety. You cannot but acknowledge, that where the greatest excellence exists, the highest veneration is due; and that to him, to whom we are most obliged, and on whom we are most dependent, we owe the highest gratitude and reverence.—We are moral and rational creatures; and constituted as we are, what can be proved to be a duty, if this cannot, that we should cultivate the best affections towards God, reverencing him as the greatest, submitting to him as the wisest, loving and imitating him as the best of beings? But this is piety.—And yet there are men who consider piety as not essential to a good character. Suppose we should choose to say that love and obedience to parents were no part of morals, and that a man might be a very good man, who neglected and disobeyed the authors of his existence. Now this would be an inconsiderable error compared with the other, inasmuch as God is everything to us, and all our other obligations are united and combined in our duty to him. We object not to morality. Would to God there were more, and higher, and purer, and better. But we know of no morality among rational men, among Christians, that is not built upon the sense of duty to God. We may talk of utility, of prudence, of pleasure, of honesty, and beneficence; but without piety, the soul, the life of virtue is absent, and in the day of trial this fair and splendid structure will fail. When the rains and the floods descend, and beat on this building, it will fall, for it is founded upon the sand.

It seems to be a common opinion, that piety is a quality to be found only in particular constitutions, a disposition dispensed to some and denied to others, one of those diversities in taste and temper, which makes a variety indeed in life, but that some men are not gifted with it, and it is not to be expected of them.

Will you acknowledge then that piety is unnatural to you? Do you know that piety means an affection of the mind to the greatest and worthiest Being in nature; a grateful feeling towards the best friend, a trust in his wise and kind protection, a confidence in his paternal government, a submission to his will, a desire of his esteem, and a humble expectation of happiness from his favor? Do you know God, and are you ready to say that your minds are so formed, that you have no veneration or love for such a character?—Will you plead that piety is unnatural to you? God will not admit of this plea. God, who knows that he has laid in the constitution of human nature a foundation for all those affections of the soul which constitute piety, will not admit of this extenuation.

SERIOUSNESS.

Of all the subjects which engage the attention of men, religion is unquestionably the most important, because it relates to the soul rather than to the body, to God as well as to society, to eternity as well as to the present world.

No man has ever thought seriously, as he should do, on this subject, but it must return to him again with more force and frequency, after every new contemplation, tending continually to this point, to make religion not only the rule, but the business of his life. A man, who believes nothing of Christianity, may naturally consider it a subject of little importance; but he who is convinced of its truth, because he has thought of it, will not, cannot rest at that point. He will consider it incomparably the most important thing in life. It is that, to which everything else may be sacrificed, if God should demand it; and this sacrifice may be made without justly exciting wonder, or supposing irrationality.—He who is accustomed to consider himself in the light in which the gospel places us all, as a sinful creature, whose hope, here and hereafter, is only in the mercy of God; he who places heaven and hell before his sight, and feels that his utmost exertions are necessary to secure the one, and avoid the other, such a man, I say, must be as different from one who believes nothing of all this, as if a new sense had been imparted to him.

Unquestionably, one principal cause of the feeble hold which subjects of religion have upon the mind is the fancied remoteness of their objects, and the spiritual nature of the subjects of religious contemplation. What is immediately perceptible, tangible, pleasurable, or profitable, excites more emotion than any of those spiritual truths, which a man must study his own heart in order to understand. To excite this attention is the great object of our preaching; and to introduce my subject more immediately, I give you this anecdote of one of the most amiable men the world ever knew. In his last illness he was attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how to lead his life to the best advantage; to whom he only said, "Be serious; this is my parting advice to you, as what comprehends everything else I have said, BE SERIOUS."

My friends, till this seriousness is in some way excited, our labors are useless. The language of the preacher rolls over the attention like the morning dewdrops from the leaf, which fall to the ground where they cannot be gathered up again. It is true, this serious temper may in some cases be produced by an alarming providence, a probing discourse, and even by private and inconsiderable occurrences, which the world does not observe. In others, where this disposition is more allied to the natural temper, it may be insensibly gaining strength, as the character matures, though no very noticeable change, at any particular period, may have occurred to draw the observation of the world. It is of infinite importance, especially for the rising generation, to know and feel that this seriousness is not enthusiasm; that if what the gospel reveals is true, and we have so much to fear and so much to hope for, beyond the limits of this mortal life, it is a subject which no rational man can long think of, without the most solemn impressions. Our levity or inattention cannot affect their truth, and it is equally certain that every moment that we waste, is bringing us nearer to the time, when we shall be satisfied of the reality of what we are now only urged to believe.

RELIGIOUS INDIFFERENCE.

No mistake of the nature of Christianity, which is at the same time accompanied with a supreme fear of offending God, or with an unaffected love of the well-being of others, is half so much to be dreaded and to be lamented, as that profound supineness and indifference to religion, which sometimes assumes the name and the honors of liberality. Any existing form of superstition, any of the common stages of fanaticism, is to be preferred to that dead, sensual, worldly heart, which has never feared, never thought, and never resolved upon the service of God.—Rather let us suffer all the terrors of superstition, and hear the voice of an angry God in every blast that rushes by us, or fear his frowns in every solitude, than live on without God in the world, without thought of eternity, in luxury, in selfishness, in secret sins, with the false and fearful misapprehension, that religion will come at last and offer us mercy in our departing hour. Far better would it be to spend our lives in the most childish acts of superstition, to count our beads and macerate our bodies, than that our hearts should be destitute of the love of God, or that we should imagine a religion may be tolerated by the God of love, in which our affections have no share.

PUBLIC RELIGIOUS DISCUSSION.

The Gospel Luminary contains an account of the debate recently held in Newark, N. Y., between Mr. Clough, of the Christian denomination, and a gentleman, a member of the Baptist Church. We copy the greater part, omitting what was said on either side respecting the omission of the Greek article in the first verse of the first chapter of John, as we think the criticism of both parties was unsound. Mr. Clough supposes that the word "God," in the second instance of its use in that verse, should be understood in an inferior sense. We apprehend, that it signifies there, as in the former clause, the Supreme Spirit, and that in the five first verses of John's Gospel no mention is made of Jesus Christ.

This public discussion, concerning the nature of Christ's person, which had been adjourned from October 13th to November 9th, was resumed on the morning of the latter date, at 10 o'clock. Mr. Brewster, of the Calvinistic Baptist connexion, *defended* the affirmative, maintaining that *Jesus is Jehovah, the true God;* and Mr. Clough, of the Christian denomination, *responded* in the negative.

As usual, in public debates, where feelings and prejudices are enleagued, there arose considerable recrimination, and much irrelevant discourse between the parties, chiefly occasioned by the desultory manner in which the controversy was led on by the *affirmant* or *defendant*, who spent much time inveighing against Unitarians and others, for attempting to alter and pervert the scriptures, by adopting different *readings*, and giving *new translations*.

Perceiving, by the remonstrances of the Chair, and the interference of some of the audience, that little advantage could arise from a long warfare in defending the mere outposts, the controversialists mutually resolved to advance immediately to close contest; and the following propositions were admitted, as *axioms* and *rules of interpretation:*—

Ax. 1. The positive and negative of any proposition cannot both be true.

Ax. 2. All beings are divisible into two classes—creator or creators, and created; and, also, into finite and infinite.

Ax. 3. Reason is necessary for ascertaining what is sacred scripture, or the word of God; and, also, what the scriptures mean.

Rule 1. The sacred writers, wishing to be understood, used language in the same sense as their contemporaries; and, therefore, the Bible should be interpreted in like manner as the classic authors.

Rule 2. Language should be explained, according to the known properties of the subject, to which it is applied.

Rule 3. Having ascertained, by reason, that the sacred scriptures are the word of God, we should yield implicitly to whatever they affirm or deny, agreeably to these rules of interpretation.

Matters being thus adjusted, and the field of action circumscribed, Mr. Brewster proceeded at different times, and, by various arguments, to establish and defend the following propositions,—all founded on the beginning of John's Gospel, which he considered to be conclusive, in favor of the affirmative side of the question, under discussion.

1. Jehovah, in Hebrew; and Theos, in Greek, are the highest titles of the Deity; and must, therefore, when absolutely applied, designate the subject as the Supreme God.

2. The Evangelist, John, wrote expressly to prove the divinity of Christ; and, therefore, denominates him God absolutely, in the first verse of his gospel.

This proposition was contested with greater obstinacy than we have ever witnessed on any other occasion, when the same subject was debated. Mr. C., the *respondent*, adduced many passages of scripture, clearly shewing that the word, *God*, is often used in a subordinate sense: and thus, applied, to angels, rulers, prophets, heroes, and idols; and alleged, that, in the passage under examina-

tion, the term, God, is used in both the *absolute* and *subordinate* sense.

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The affirmant admitted that Jesus is the Son of the true God, according to his divine nature; but, like most Trinitarians, he did not seem to feel, that he had acceded any thing to his opponent, that could endanger his own doctrine. He, therefore, proceeded to charge on the respondent, the crime of laying the foundation of idolatry, by attempting to establish the doctrine of two Gods,—a great God, called the Father, and another God, denominated the Son of the Father. To the crime of introducing idolatry into the Christian system, he alleged another of equal magnitude, by associating his opponent with the Jews, in the accusation of blasphemy against Jesus, for making himself equal with God. He endeavored to show, that the Jews correctly understood the pretensions of Christ, founded on the divine sonship, and thence inferred, that he made himself equal to his Father.

The respondent, profiting by the aid of the first axiom, denied, that *Christ could be both equal and inferior* to the same being. He assumed, that there is a manifest contradiction in the supposition of two Supreme Beings, or two Almighties; for the very admission of a second being to supremacy, destroys the idea of supremacy in the first; both being admitted equal, neither could be considered superior or inferior to the other.

Mr. C. proceeded to a cross-examination of the sacred writers, and endeavored to make it appear, that Jesus acknowledged the superiority of the Father, by calling *him, his God;* and, as such, paying to him continual homage and adoration. By the testimony of the same witnesses, he shewed, that, in all periods of Christ's existence, *before, during* his incarnation, and *since* his ascension to heaven, he continually and uniformly attributed all his power, wisdom, and even his own existence, to the will of the Father. From this testimony, he inferred, that Jesus cannot be the Supreme God, nor his equal; for, in this character, all his wisdom must have been *innate*, and his power *underived*; both of which suppositions are in direct contradiction to the testimony of Christ and his apostles. He farther alleged, the inconsistency of those descriptive representations of Christ's person, given in the sacred writings, with the notion of his identity with the Father. As an example, he noticed, that when the Son is called the *image*, or likeness of the Father, it would be absurd to suppose the identity of the likeness and subject, or that the image could exist, without the *distinct, prior*, and *separate* existence of the subject, from which the image and representation was taken.

The affirmant here resorted to the expedient discovered by the Council of Chalcedon, for reconciling the seeming contradictory language of scripture, concerning Christ's person by the supposition of the union of two distinct natures—the *divine* and the *human*. He admitted that all the bible must be true; and that the writers equally assert a fact, when they declare the Son's *inferiority*, as when they assert his *equality* with his Father. In the first instance, all those passages which speak of his inferiority, must be applied to Christ's human nature, or his mediatorial character; and in the latter instance, all passages, that speak of his supreme deity or equality with the Father, must be descriptive of his divine nature, which he possesses in common with the Father. This, Mr. B. considered as the *only successful manner* of interpreting the testimony of the witnesses.

The respondent denied, that there was any evidence to support the supposition suggested in the reasoning drawn from the two distinct natures. He averred his belief in the unity of God, and in the unity of Christ's person, assuming that Jesus had but *one mind* and *one consciousness;* and consequently, that the general description of Christ's person included all the powers and qualities of his personal subsistence. He denied, that the sacred writers ever taught, either directly or by inference, the equality of the Son to the Father; but, on the contrary, their language was clear, plain, and uniform in the declaration of Christ's inferiority and subordination to his Father and God. He noticed the guarded manner in which the sacred writers spoke of Christ, when there might be any probability of mistaking his person or character, by identifying him with the supreme God. Here he made use of the argument drawn from the preposition *dia, followed by a genitive case*, denoting that the greatest works ascribed to Jesus, were performed by him as the instrumental, and not as the original, or first cause. Thus the apostles said, *all things*, or *the worlds, were made dia, by* or *through*, Jesus, as the instrumental cause employed by the great Creator.

Here Mr. Brewster interrupted, and informed the large audience, that as the evening had so far advanced, he could not reply then, but would come fully prepared on the following morning to refute the argument drawn from the use of the prepositions *hupo* and *dia;* and thus the meeting was adjourned to the following day, at 10 o'clock, A. M.

Having convened on Wednesday at the hour appointed, some discussion arose between Mr. B. and the *writer* of this notice, concerning the effect of the application of the article to the word God, in the first verse of John's gospel, when the latter objected to the rule of Sharp and Middleton, as incapable of affording any conclusive evidence on the subject in debate. Mr. B. alleged Prof. Stuart's authority, as adequate to determine the question. The *writer* replied, that the apostle Paul, and the evangelist Luke, were abler linguists and theologians than any professor in the present day; and they had written Greek contrary to the rule invented by Sharp, improved by Middleton, and advocated by Professor Stuart. Reference was made to Acts xviii. 28; and 1 Cor. xvi. 56. It was also farther objected, that the said Professor, in his letters to Dr. Channing, had admitted, that John could have used the article, and that, if used, the sense would have been altered. This was considered a tacit acknowledgment on the part of Mr Stuart, that the presence of the article would have shewn the belief of the apostle in the supreme deity of Christ; but the absence of the article, changing the sense, must indicate a distinction between the supreme God and the Logos. Mr. B. admitted, that there is a distinction between the Father and the Son. The *writer* then replied, that according to the rules of logicians, where there is a *distinction*, there must be a *difference*. But if the Son be *different* from the Father, he cannot be *equal* to him, and to suppose him greater than the supreme God, involved contradiction and absurdity. Less than the Father, therefore, the Son must be; and consequently *Jesus could not be Jehovah*, the true God. Mr. B. then took up his books and departed, and thus the debate came to a conclusion.

[For the Christian Register.]

DR. WILLARD'S HYMN BOOK.

Mr. Editor,—I made a few remarks in a recent number of your paper, in recommendation of the principles on which this Hymn Book is founded, and especially of the preface in which those principles are explained.

But some may ask, "what are these principles? Let us know something about them, before we buy the book. We cannot take any interest in the matter, until we know the point to which it tends, and whether it promises what to us shall seem an advantage."—To such persons it may be sufficient to say, read the advertisement of the book, which has appeared in several successive Registers. Therein you have a brief but full account of the great peculiarity of Dr. W.'s system, together with a statement of some of the advantages attending it. If you have a taste for music or any knowledge of psalmody, it must create in you a desire to read the preface, and to look at a Collection based on such principles.

But perhaps instead of turning to this authority, they may prefer to hear another statement, and would say to me, "tell us of this matter yourself; and first of all, what is the object of this book?"

I am very ready to answer, the object is, to make psalmody more intelligible and affecting; and this by a twofold process. 1. By making the tunes better fitted to the words, and the words better fitted to the tunes; and 2. By teaching singers the art of expression, so that they shall adapt their style and utterance to the sentiment of the psalm. Thus, in a word, as a great master of speaking laid down the rule, *suit the action to the word, and the word to the action;* Dr. W. proposes a parallel rule, suit the words to the music, and the music to the words;—suit the expression to the sentiment and the sentiment to the expression.

"Very well, you say; a sensible, excellent plan; but nothing very new in it."

True—other men have known that this adaptation is proper, and have said so; good singers have been aware of it, and have conducted themselves accordingly. I do not regard Dr. W. therefore as a discoverer in this thing, so far as I have yet stated it. I do not set him up as a Columbus in psalmody, and hold forth his book as a new world in music, full of the airs and raptures of paradise. But I say, that these plain simple propositions, which seem to you so obvious and so old, have been to such a degree neglected, despised, abused, or forgotten, that he who shall persuade the singing public of their magnitude and importance, will have wrought out as great a blessing as if he had made some vast discovery.—These principles are overlooked in practice; and in our actual psalmody they are so opposed and contravened, that it is the greatest charity to suppose that our choristers and choirs are ignorant of them. Hymns that ought to penetrate the soul with their elevated and affecting sentiment, are sung to tunes of so contrary a character, that the sentiment is destroyed: and are sung, too, in such inappropriate expression, that, even if the words are distinguished, which is rarely the case, their meaning is contradicted by the sound in which they are uttered, and any feeling is excited except that which should be.

These evils are not universal; there are delightful exceptions. And these exceptions only serve to make me feel the more deeply, how great is the injury which our hymns commonly receive from the mode of performance, and to persuade me of the possibility of a remedy for the evil.—Dr. W. suggests that remedy; and no one who has attended to the subject can say, that it is unneeded or unreasonable.

In what this remedy consists, and how it is to be applied, I will attempt to explain at another time.

Asaph.

[For the Christian Register.]

NICE.

Mr. Editor.—In the "Quarterly Christian Spectator" for December, published at New-Haven, page 613, I find the following remarks relating to *Nice* in Europe. "This town, *so much distinguished in ecclesiastical history*, and in the wars of the last century, is situated on a bay of a semicircular form, which curves gently in, two miles from the Mediterranean." The Nice here referred to, is Nice in Italy, or more properly in France. Will you please to inform me how this town has been "distinguished in ecclesiastical history?"—I have often heard of Nice in Asia, where the famous council, which condemned Arius, was holden, but how has this other Nice, in Europe, been distinguished in ecclesiastical annals? Surely the wise men of New-Haven cannot have confounded the two? This would be about as great a blunder as they committed when they asserted, in the first article of the same number, that *Horseley*, as they write the name, "exposed to *merited contempt*" Priestley's "*pretentions* to an acquaintance with the Fathers," would it not? By the way, is it not pretty evident, that the writer of this latter article never read the Fathers, and never read the controversy between Priestley and Horsley? It seems to me that he talks flippantly of that, of which he is profoundly ignorant.

An Inquirer.

[For the Christian Register.]

DR. HARRIS' DISCOURSES.

Mr. Editor,—I have read, with great pleasure, "Memorials of the First Church in Dorchester, from its settlement in New England to the end of the Second Century; in two Discourses delivered July 4, 1830, by the Pastor, Thaddeus M. Harris." These Discourses are full of interesting and valuable matter, and the Notes appended to them are peculiarly important and curious. The First Church in Dorchester was organized, and their ministers, Rev. John Maverick and Rev. John Warham, were set apart to their special service, before they came to this country; and, says Dr. Harris, "this, it is believed, is the only instance, in the first planting of North America, of the emigration thither of an embodied Church, with its pastors and officers." Among the pastors of this church are found names distinguished, in the annals of New England, for learning, talents, and piety. Richard Mather, Burr, Danforth, and others, of whom very satisfactory and accurate notices are given in the pamphlet before me. This historical sketch is confined chiefly to ecclesiastical matters, as Dr. Harris had many years ago given an excellent "Chronological and Topographical account of Dorchester," in the Mass. Hist. Coll. 1st Series, IX. 147.—In the valuable Notes to these discourses mention is made (p. 46,) of a treatise entitled "Considerations brief but necessary about toleration in religion, humbly tendered to them in authority, by John Robinson, Pastor of the English Church at Leyden," which has never been printed. Such a treatise, from such a man, and on such a subject, should certainly in some form be given to the public. In the second of these discourses a good account is given of the difference between the *Separatists* and the *Puritans*, at the time of the first settlement of New England; and in the Notes (p. 53,) there is a letter from John Cotton to Rev. Mr. Skelton of Salem, which is particularly valuable, as throwing light on the mode of thinking then prevalent respecting these topics of difference.

Those, who love New England antiquities, will, I am persuaded, be much gratified with these discourses. There are few of our towns, whose history has stronger claims to attention, than that of Dorchester;—and few, the materials for whose history are so abundant. The writer of these discourses has long been known to the public as a diligent and accurate antiquarian, and as a learned biblical scholar. I cannot but avail myself of this opportunity to say, that I deem it a discredit to our community that his excellent "Natural History of the Bible" should have found so very limited a sale among us, while in England it has received so much attention as to pass, I believe, to a second edition, besides being brought into a more popular form by an abridgment, which has been a successful publication. F

CHRISTIAN REGISTER.

BOSTON, DECEMBER 25, 1830.

LIBERAL CHRISTIANITY IN MDCCCXXX.

The present paper brings us to the close of another year of our editorial labors. According to our means and ability we have endeavored to do something for the 'furtherance of the Reformation,' the promotion of pure morality, and sound knowledge, and the increase of just, rational and spiritual views of religion. Whatever deficiencies our readers may have witnessed in our attempts to advocate this great cause,—and they cannot be more sensible of them than we are ourselves,—they will give us credit for sincere convictions of the importance of the work in which we are engaged, and for unwearied efforts to declare those convictions, honestly and freely. It is a matter of unfeigned rejoicing with us, that however our labors may be prospered, the holy principles of truth, freedom and righteousness, to which they are devoted, are going on "conquering and to conquer." The past year has not gone, without leaving many tokens of their triumph. They have been in a constant state of progress. They have been received by many individuals to whom they were manifested for the first time, and welcomed by them as 'life from the dead,' have brought them out of the 'bondage of corruption into the glorious liberty of the sons of God.'

As a distinct and separate sect, the Unitarians in our community, have never been ambitious of distinction. They have rather been jealous of the least appearance of a party spirit, as well in themselves, as in others. They have been desirous to avoid divisions and offences. They have endeavored to keep the unity of the spirit in the bond of peace. Though never guilty of a 'hypocritical concealment' of their religious sentiments, as has been wantonly asserted, in equal defiance of justice and charity, they have not been fond of obtruding their peculiar opinions on the free minds of their brethren, and have loved better to make the pulpit a place of Christian exhortation and affectionate entreaty, than a theatre of polemic display and theological wrangling. They have preferred to preach the gospel, in the riches of its love and peace and promise, rather than with contention and ill will. And it was not till they were compelled in self-defence and through self-respect, to enter the field of religious controversy, that they assumed anything like the attitude of a sect, so much did they fear the influence of party-spirit on the interests of religion, and so firmly did they believe in the power of Truth, to commend itself to minds prepared for its reception, when left to its own free and natural operation. But obstacles were thrown in her path; aspersions were cast on her character; there were men ready to raise a hue and cry at every sign of vitality in theological inquiry; to 'call evil good and good evil, to put light for darkness and darkness for light;' and when the children of our common Father called for the bread of life, to give them a stone. At such a crisis, Unitarians would indeed have been deaf, had they not heard the voice which Providence distinctly uttered 'cast ye up, cast ye up, take up the stumbling-blocks from the way of my people.' Thank God, our friends then, were not wanting to their duty, but with the 'spirit of counsel and might, the spirit of wisdom and the fear of the Lord' did stand up, fearlessly and nobly, in defence of those great truths, in which the dearest interests of the human soul are involved. An impulse was given to them,—if we may be permitted the comparison—like that of the spirit of God on the bosom of chaos. Light was brought out of darkness. Harmony came from discord. The progress of glorious principles was commenced. But in all this, there was nothing sectarian. At least, if the spirit of sect entered at all, it was owing to the infirmity of human nature, not to the character of the cause. That required something more generous, more elevated, more holy. 'The weapons of its warfare were not carnal but spiritual.'

Unitarianism still retains a similar character. It is essentially anti-sectarian. Its controversies are for truth, not for a party. It estimates principles, and cares not to count numbers. It rejoices in the advancement of the views of religion, which it deems peculiar to the gospel, whether in this, that, or the other sect, and as for a name,—it would welcome the day when they should all be merged in that of Christian—and every Christian should be a brother to every man.

We do not ask, then, in our retrospect of the past year, for the proof of sectarian victories. We might recount them, if we chose to consider the reception of a religious truth as a party triumph. We do not. We leave such 'foolishness of boasting,' to those who like it, remarking only that the shouts of victory come to us, in such a multitudinous array from all our neighbors, that, had we no other means of judging of the success of principles, we should be confounded in the attempt to decide between the tumultuous joy of the Calvinist and the Universalist, the Presbyterian and the Infidel.

In the outward signs of growth, we ought however, to remember, that we have much to encourage us. As evidences of the reception of principles, we should not forget them. A regular attendance on Unitarian ministrations as far as we have observed, has increased. The word preached was never heard with greater apparent interest. The observance of Christian ordinances has been gratifying. The number of converts from Calvinism and its kindred errors, to the simple truths of the gospel, have been not a few—and what is better,—still more, we have reason to hope, have been aroused from religious indifference to spiritual hope and joy and progress.

Our Theological School at Cambridge is doing great good under the happiest auspices. Its favor with the community has been testified, by the almost immediate settlement of its pupils, after the commencement of their public labors. New churches have been built, new societies organized, new pastors settled.

The greatest cause of encouragement to liberal Christians is found, however, in the gradual progress of the views for which they have been long contending single-handed, among the very religious communities by whom they have been the most earnestly, and we say it more in sorrow than in anger, most bitterly and uncharitably opposed. It is true, and it ought to be sounded in trumpet-notes throughout the land, that the progress of free inquiry has commenced in the very citadel of our Orthodox brethren. It is true, that many free and noble minds, whom the world has hardly yet heard of, but whom it will one day hear to some purpose, have arisen in their might, to shake off the shackles of an antiquated creed. It is true, that the scales have fallen from their eyes, and they are beginning to welcome the light, in which we now rejoice. It is a fact and it cannot and shall not be concealed, that some of the most important and vital truths, for maintaining which we have been aspersed, and condemned and loaded with all manner of indignity, and denied the name of Christians, and held up as infidels, are now fast gaining ground in the high places of orthodoxy itself. If the progress of opinion for twenty years to come shall be the same in proportion that it has been for the past year, the Unitarian and Trinitarian, the Arminian and Calvinist,—if such names shall then be heard—will sit down together, in friendly communion, and wonder that they could have been so long kept asunder.

Still more remarkable, if possible, is the prevalence of liberal views among intelligent laymen of the Orthodox persuasion, but as this is a fact, learned only by free conversation, for which we have had considerable opportunity with various individuals, it may not be decorous to insist upon it. We will only 'speak, what we do know,' that there is a spirit actively at work in a large number of Orthodox laymen, communicants as well as non-communicants, which must in the end sap the foundations of the exclusive system and the Calvinistic theology. The frequency with which they visit our churches, so alarming as to be severely reproved in a late orthodox publication, is not the worst of the matter. They are heartily sick and tired of a stale, mystical and uncharitable form of religion, and this, their sectarian guides cannot conceal any longer from their own eyes. They may well tremble for the result.

Another evidence of the growth of liberal principles, is the manner in which they are opposed. The past year has brought little change in that regard. We are ashamed of our religious community, when we say that denunciation is still the principal weapon directed against us. We have not heard of any new arguments, in favor of Calvinism, or any new attempts to meet the yet unanswered arguments against it. If we do, we shall assuredly take notice of them. We cannot recollect an instance in which a fair and decent reply has been made to the Unitarian arguments, by those who are interested in opposing them, although a monthly and a weekly publication is kept in pay, it would seem, almost exclusively to combat our principles. Yet this, they do not. They misrepresent our opinions, revile our persons, ridicule our writings, but answer us, they do not. They seem to be as much afraid of touching an argument of ours, as if the contagious heresy of our creed would be communicated to them by the contact. We state our belief; they forget it in a week, and attribute to us another, directly the reverse. We argue for our opinions; they reply with the assertion, that we have not experienced religion. We explain a text of scripture; they declare we are infidels. We hold up their mistakes, in many views, before their eyes; they will not deign to follow us, through a "wilderness of words." And so it is, that Unitarianism is opposed—not by the body of the Orthodox—we really deem too highly of them to say that,—but by the publications in our city, which are regarded as their organ. We put it down, then, as a proof of the progress of liberal views, that they cannot be attacked by the legitimate weapons of reason and scripture. At the same time, we believe that the prevalent mode in which our neighbors of an exclusive faith please to assault us, is an essential disservice to the cause of practical religion, and, therefore, we wish that it might be sent to its 'own place.'

We close the year, which is gone, with mingled feelings of regret, gratitude and hope. We regret that so much of uncharitableness and denunciation remains within the bosom of the Christian community. We are grateful at the manifest tokens of good that have been shewn to the cause of liberal Christianity, of pure and spiritual religion. We hope, in the Father of all mercies that his word may have free course and be glorified,—that it may be exhibited in all its native glory—glorious in its reasonableness, in its simplicity, in its beauty—glorious, in its peaceful and heavenly spirit,—glorious in its power to sanctify the soul, and to give spiritual life, and eternal blessedness.

CHRISTMAS DAY.

This day is devoted by a numerous class of our fellow Christians to the commemoration of the birth of Christ. Like our annual Thanksgiving, it is sacred to religious duties and to domestic pleasures. Every day, indeed, to the true disciple will bring with it some thankful recollections of his Lord, as every day to the grateful child of God will be, in some sense, a day of Thanksgiving. But there are reasons, undoubtedly, for some special celebration of an event, which was the beginning of unspeakable blessings to the world; and was followed by a dispensation of grace and truth, bringing peace and pardon, consolation, and hopes full of immortality, to man.

At the same time, the observance of Christmas, as the word itself may show, must not be confounded with the observance of a divine institution. It is strictly of human appointment; not prescribed as was the Lord's Supper by Christ himself; and therefore the obligation to keep it is a matter of human judgment. It originated, probably, in the fourth century. But before the time of Pope Julius, who flourished about 350, it was not distinguished from what is called the Feast of the Epiphany, or the festival in honor of our Saviour's appearance to the Magi,

or kings, from the east, which is now observed by the Romish and English church on the 12th of January. From the time of that Pope, it has been generally observed on the 25th of December. Still as is conceded by ecclesiastical writers, the precise day, and even the month, in which Christ was born, is uncertain. By some, as by Clemens Alexdrinus, a writer in the early part of the third century, it has been assigned to a date corresponding with our 16th of May; by others to September and October. And there seem to be good grounds for this latter opinion, "as the autumn," says one of them, "was the most proper season of the year for the general assessment, which took place at the birth of Christ; and as there were shepherds watching their flocks by night, at the time, that Christ was born."

For these and other reasons—viz. the uncertainty of the period—the want of a special command—and the evils consequent upon the multiplication of festivals—evils which the history of Catholic christendom abundantly shows—we cannot regard the observance of this day as we should a divine appointment. We say of it, "It is a good day, and we will rejoice and be glad therein." But let every man be persuaded in his own mind. Let every church and denomination of Christians exercise concerning it their own freedom. For as St. Paul instructs, in reference to things indifferent, "He, that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

For ourselves, it is pleasant, on this festival to unite with our respected brethren of another persuasion, and to partake with them in the holy services and congratulations, it calls forth. We welcome it as a grateful opportunity of Christian fellowship; and can easily forget the differences of our faith in the common privileges and hopes, by which we are united. For the event, which we celebrate, we remember, is good tidings of great joy to *all people*. It makes us regard every Sunday as a Christmas, and every day a Thanksgiving.

BOSTON SUNDAY SCHOOL SOCIETY.

The hour and place of this society's fourth annual public meeting, next week, are officially named in another column of our paper. Its objects, measures, and success are so well known to the readers of the Register, that we need not now remark upon them. We have no doubt, that the Reports and Addresses, this year, will be at least as interesting and instructive as they have been on any former anniversary. Many persons from a distance, friendly to Sunday Schools, are expected to be present, and it is known that those of this city and vicinity, who are attached to these institutions, were never before so numerous or so devoted to the cause of religious education. We cannot but anticipate great pleasure and profit from the sympathy that will be awakened, and from the interchange of thought that will be produced, on the occasion.

*** We are compelled to omit several articles, both of correspondent's and our own, which were prepared for this paper. Among them is a notice of the "Children's Robinson Crusoe," which we recommend to those persons who are in search of Newyear's presents.

RELIGIOUS INTELLIGENCE.

INSTALLATION AT CHELMSFORD.

On Wednesday, the 8th inst. Rev. Hezekiah Packard, D. D. late of Wiscasset, Me. was installed to the pastoral care of the North Congregational Church and Society in Chelmsford, Middlesex Village.

The services of installation were as follows, viz. Introductory Prayer, by Rev. Mr. Randall of Westford; Reading of the Scriptures, by Rev. Mr. Barry of Lowell; Sermon, by Rev. Mr. Allen of Chelmsford; Prayer of Installation, by Rev. Mr. Whitman of Billerica; Fellowship of the Churches, by Rev. Mr. Allen; Address to the Church and Society, by Rev. Mr. Hull of Carlisle; Concluding Prayer, by Rev. Mr. Barry.

The discourse by Mr. Allen, gave a pertinent and happy exposition of the true character of Christian preaching suggested by the 1st verse of the 2d ch. of Titus. "But speak thou the things which become sound doctrine." The preacher adduced the topics subjoined by the Apostle himself, in illustration of what those things were which became sound doctrine.

The Right Hand of Fellowship by the same clergyman, was rendered deeply interesting and affecting, by the peculiar relation he sustained to the pastor elect. Dr. Packard was originally pastor of the Parish in Chelmsford, then embracing within its limits the entire town; and was succeeded in that Charge by Mr. Allen. The latter alluded with much feeling to the extraordinary Providence which had caused them thus to "enter into each others labors" and at length to be united at the evening of life, in their common vineyard. This circumstance, indeed, imparted an uncommon degree of interest to this occasion and its solemnities, which were listened to, with great attention and seriousness.

It gives us much pleasure to hear of the unanimity and affection, with which this Church and Society have welcomed the return of their former Pastor, among them, after the lapse of nearly thirty years. We congratulate them upon the success with which an indulgent Providence has crowned their anxious wishes and hopes; and we cannot withhold the prayer, that their venerable Pastor, may pass the close of a long life, in the bosom of his early friends, and the scenes of his early labors, in the uninterrupted enjoyment of that peace, which the consciousness of past fidelity to the cause of Christ, can ever inspire; and that he may have strength, to effect the good for which his long experience so amply qualifies him.

Dedication at Sherburne. The new house of worship erected by the First Parish in Sherburne, will be dedicated on Wednesday the 29th Dec.

Installation at Carlisle. Rev. Stephen Hull, has accepted the unanimous invitation of the Congregational Church and Society in Carlisle to become their pastor. The Installation is appointed for Wednesday the 29th inst.

SUMMARY.

CONGRESS.

The Senate, at 12 o'clock on Monday the 13th inst. resolved itself into a High Court of Impeachment, in the case of Judge Peck, of Missouri. Three of the witnesses summoned on the part of Judge Peck, from their being elected members of the Legislature of Missouri, at present in session, refusing to attend, and their depositions having been taken in writing, to allow time to the managers on the behalf of the House of Representatives to examine those depositions, and to consider their admissibility as evidence, the Senate adjourned its sitting as a Court of Impeachment till 12 o'clock on Monday, Dec. 20th.

In the House of Representatives, the replication of the Committee of Managers to the answer of Judge Peck was adopted, and the Managers then went up to the Senate.

Rev. Mr. Johns was chosen Chaplain of the Senate and Rev. R. R. Gurley, Chaplain of the House of Representatives.

The usual standing committees were appointed in both houses.

Numerous petitions, memorials and resolutions have been presented, mostly of a private nature.

In the Senate, Mr. Stanford, from a select committee on the subject, made a report accompanied by a bill concerning the gold coins of the United States.—The bill provides that the eagle shall contain 233 grains and 26 53 of a grain of pure gold, and 254 grains and 38 53 of a grain of standard gold, and the other coins in the same proportion.

The Senate took up for consideration the following resolution, which was submitted by Mr. Clayton.

Resolved, That a Committee be appointed to examine and report the present condition of the Post Office Department; in what manner the laws regulating that Department are administered; the distribution of labor; the number of Clerks, and the duties assigned to each; the number of agents; where and how employed; the compensation of contractors; and, generally, the entire management of the Department, and whether further, and what legal provisions may be necessary to secure the proper administration of its affairs.

After a long discussion, in which Messrs. White, Clayton, Holmes, Grundy, Noble, Bell, King and Chambers, took part, the resolution was adopted.

Before its adoption a motion was made to amend, so as to refer the resolution to the Committee on the Post Office and Post Roads, which was decided by yeas and nays, 18 Yeas, and 20 Nays, as follows:

Yeas—Messrs. Parker, Benton, Brown, Dickerson, Dudley, Ellis, Grundy, Hendricks, Iredell, Kane, King, Poindexter, Sanford, Smith, of Md. Troup, Tyler, White, Woodbury—18.

Nays—Messrs. Barton, Bell, Burnet, Chambers, Chase, Clayton, Foot, Frelinghuysen, Holmes, Johnston, Knight, Marks, Naudain, Noble, Robbins, Ruggles, Seymour, Silsbee, Sprague, Willy—20.

The original resolution, as offered by Mr. Clayton, was then adopted.

Domestic Silk. The Speaker of the House of Representatives in Congress laid before the House, 12th inst. the following letter, which was referred to the Committee, on Agriculture:

Philadelphia, 7th Dec. 1830.

Sir: You will receive with this letter a silken flag, bearing the colors of the U. States. This flag is made entirely of American silk, reeled from the cocoons, prepared and woven by Mr. John Homergue, silk manufacturer. The coloring has been done by the best artist he could procure in the city of Philadelphia, he himself not professing to be a dyer.

The staff of this flag, with the Eagle, measures about fifteen feet; the flag itself is twelve feet and a half long, and five feet wide. It is woven all in one piece, without a seam.

I beg, sir, you will be so good as to present this flag, most respectfully, in my name, to the Hon. House over which you preside, as a sample of American industry, thus applied, for the first time, to the most valuable of American productions, and as a result of the efforts they have made during the last five years for the promotion of this important branch of agriculture, to which we owe the rich material of which this flag is composed.

I have the honor to be, with the greatest respect, Sir, your most obedient and most humble servant.

PETER S. DUPONCEAU.

The Hon. A. Stevenson.

Cherokee Lands. We learn from the Milledgeville Recorder that the bill to survey and dispose of the territory of Georgia, now in the occupancy of Indians, has passed the House of Representatives, by a vote of 73 against 55. The bill has undergone many and various amendments. In the shape it has been adopted, it is left discretionary with the Governor, when he shall see fit, to call the surveyors and proceed to the survey. The territory is to be divided into square lots of 160 acres; all under 160, are reserved to the State, the other to be prizes of the lottery. The improvements of the Cherokees are to be included in the survey and distribution. But the fortunate drawers of improved lots, and in actual occupation of the Indians, are not to obtain possession until the title of occupancy is extinguished. If such fortunate drawers previous to the extinguishment of such title of occupancy interfere with the Indian occupants or by threats or force, attempt to dispossess them of the land they occupy, these fortunate drawers are to forfeit their title to such improved lots. The district surveyors are to be elected by the counties of the State; the 25 largest counties are to choose each 2 surveyors, and the 51 other counties each 1; making in all 101 district surveyors. The sectional surveyors are to be elected by the legislature, as well as the commissioners to superintend the lottery.

South Carolina. The committee on Federal Relations has submitted a report containing several resolutions, in which it is declared among other things that the States of the Union are united by a compact, constituting a government for special purposes, and with definite powers—that when the government assumes undelegated powers, its acts are void and of no force—that each state acceded to the compact as a state, and as an integral party—and that the government created by the compact was not made the exclusive or final judge of the extent of the powers delegated to itself, but that each party has an equal right to judge for itself as well of infractions, as of the mode and measure of redress.

The concluding resolution declares that the state having long submitted th the violations of the constitution previously enumerated, in the hope of redress from the wisdom and justice of the Federal Government, no longer perceives any ground for such a hope, and therefore it is necessary and expedient, that a convention of the people of this state be assembled, to meet after the adjournment of the session of Congress, for the purpose of taking into consideration the alleged violations of the constitutional compact.

LATEST FROM EUROPE.

The packet ship De Rham arrived at New York on Monday last, from Havre, and brought Paris papers to Nov. 3, containing news of considerable interest.

CAPTURE AND BURNING OF ANTWERP.

On the 24th of Oct. the King of the Netherlands, finding that the authority of his son the Prince of Orange was not acknowledged in any of the Southern provinces, issued a decree by which his commission as viceroy over those provinces were revoked, and it was declared that the government, conformably to the fundamental law, should be confined to the northern provinces and the Grand Duchy of Luxemburgh, until a further decision should be formed by him in concert with his allies in regard to those provinces. The fortresses of Antwerp, Venlo, and Maestrecht, however, were to continue to be occupied by the Dutch troops, and to be put in a state of seige. The Prince of Orange soon after retired from Antwerp. The events which followed are related in the following extract.

Brussels, Oct. 28.—The Prince of Orange left Antwerp for London the 25th, on board an English vessel. Our Volunteers, after having harrassed the enemy for three days by incessant skirmishes, at length made themselves masters of Berchem and Bogerhout at the end of most obstinate and bloody contests. Thus they arrived under the walls of Antwerp, within which the enemy had retired. On the 26th, in the morning, the population of Antwerp rose in a mass, and began by disarming several of the soldiers they fell in with. About 2 o'clock, 50 armed Burghers proceeded to the Grande Place, where they found 300 Dutchmen with a detachment of the Communal Guards. They attacked the soldiers, who immediately formed themselves into a square. The Communal Guard remained neuter, and returned to the front of the Hotel de Ville. After a firing of about half an hour, the citizens remained masters of the place, having killed the commanding officer of the post, and taken 5 subaltern officers and 98 men prisoners. The conquerers, seconded by a great number of auxiliaries, armed with the muskets and ammunition of the vanquished, then proceeded to the different posts of the town, and continued fighting with the utmost determination until night, but with no other result than the loss of a great many men on both sides in killed and wounded.

On the 27th, before day-break, the battle recommenced with increased fury, and about 7 in the morning the citizens were masters of the Porte Rouge and the Porte de Borgerhout. The soldiers fled to the Port St. George. Our Volunteers then entered by the gates which had been taken from the Dutch. They hastened to the Grande Place, where they were received with the utmost enthusiasm. During this the citizens proceeded to Porte St. George, of which they obtained possession, after an obstinate resistance from the Dutch troops. A fresh body of Volunteers entered by this gate, and among them were the Chasseurs of Chasteler. The whole of the Dutch troops retired into the citadel, hotly pursued by the Burghers, in whose hands the whole town then remained.

After the Dutch General, Chasse, had promised to retire to the citadel and not to bombard the town on condition of being left in possession of the arsenal, and that the port should remain free, and while these propositions were under discussion, two muskets were fired by the Dutch, on which the Belgian volunteers becoming exasperated, fell upon the Dutch troops and attacked the arsenal. The citadel and frigates in the port then opened a fire upon the city. Red hot balls and shells were fired from the citadel, and Congreave rockets from the ships. This cannonading began at half past three, and continued until seven o'clock in the evening, and did not entirely cease until nine, and some accounts say not until eleven. The city was soon in flames in many places an the population were in a state of great alarm and distress. An immense quantity of merchandise was distroyed. At the entrepot alone, one account states, the loss was estimated at 55,000,000 of florins. Much of this was the property of foreigners, and we fear considerable losses will fall on merchants of this city. Early on the following morning a suspension of hostilities was agreed on; but the Dutch commander refused to surrender the citadel until he should have the orders of the king. The following paragraph gives some description of the loss.

Brussels, Oct. 30.—Antwerp presents an animated, but desolate spectacle, since the bombardment. All the streets are barricaded, and the patriot flag is flying over the city. M. Oliver is now commandant of the place. Many persons were buried beneath the ruins of their houses. The appearance of the city was terrible, when set on fire by a shower of bombs, grenades, &c. the streets deserted by all, except now and then a few fugitives. The landing of a quantity of arms was the signal of insurrection—every citizen took arms.

More than 200 houses were destroyed. Several streets are totally destroyed. At 11 o'clock the foreign Consuls, having at their head the Consuls of England and the U. States of America, procured an entrance to the citadel, and signified to General Chasse that if he did not cease a bombardment so contrary to the laws of civilized nations, those nations would hold Holland responsible for his conduct.

The Custom House at Antwerp was destroyed with 100,000,000 of francs in goods, as it was said; one half belong to English merchants.

Constitution of Belgium.—The Belgian Congress had agreed on a form of constitution. The Chief of the State was to be chosen by the Congress, and was to be hereditary. The following is from the Courier des Pays Bas of Oct. 29th.

The project of a Constitution for Belgium has just been published at Brussels, with authorization of the Government. It consists of 123 articles. Art. 1 declares Belgium an independent State, treating with other States as a power with a power. Art. 44 sets forth that the authority of the Chief of the State is hereditary. The National Congress, previous to its being dissolved, and after the adoption of the Constitution, will proceed to the choice of the Chief of the State, and provide for the order of succession.

England. The latest English news is of Nov. 2. In an English paper of that date the King's Speech at the opening of Parliament is given. The circumstance of principal interest in the speech is the declaration of an intention to concert measures, in connection with the Allies of England, for the restoration of tranquillity in the Netherlands.

London Oct. 29.—We are informed that England, France and Prussia, the nearest Powers to Belgium, are going to hold a Congress, at which they will form certain conditions for the pacification of Holland and Belgium. The conditions will be prasented to the Provisional Government at Brussels for their compliance within a certain time, limited by the three Powers.—At the expiration of that period, should the Belgians not comply, the Prussian troops will immediately march into Belgium. The above is said to have been agreed to yesterday by Prince Talleyrand. We cannot help expressing great doubt of the correctness of the above.

London Oct. 29.—The situation of Ireland continues to be the subject of general conversation. Many reports are in circulation, and many conjectures are hazarded concerning the results of this situation. The general opinion is, that measures will be adopted to repress the sentiments which predominate in that country, and that tranquillity will be restored.—*Courier.*

London, Oct. 30.—The list of burnings in the county of Kent, and the striking and affecting observations on the condition of the peasantry in that important county, which have been published within the last week, are calculated to fill the mind of every man with equal affliction and alarm. In one week Messrs. Knight, Aldridge, Ash, Bastle, Lord Darnley, Mr. Dawson, the Steward of Lord Sondes, have had corn stacks, barns, farmbuildings, live stock, in one or two instances dwelling-houses, totally consumed by fire, the work of nightly incendiaries. During the same short period very many threshing machines have been destroyed, threatening letters conveyed to many individuals, and the whole of East Kent thrown into a state of indescribable anxiety and terror.

Letters from the London of Oct. 30th, announce that the standard of liberty was raised at Cadiz, Ferrol, and Corunna; and that Don Miguel had given positive orders to send troops to assist the Spanish royalists.—These reports the London Editors say, ought to be received with caution.

France. We select the following passages of French news.

Change of Ministry.—A decree of King Louis Phillippe, dated Nov. 3d, appoints M. Lafitte to be President of the Council and Minister of Finance, in the place of Baron Louis, resigned. The Marshal Marquis Maison to be Minister of Foreign Affairs, in the place of Count Mole, resigned. Count Montalivet to be Minister of the Interior, in the place of M. Guizot resigned. M. Merilhou, to be Minister of Public Instruction and Ecclesiastical Affairs, in the place of the Duke de Broglie, resigned. The other gentlemen composing the Council of Ministers, are M. Dupont (d'l' Eure) Minister of Justice; Marshal Gerard, Minister of War; Count Sebastian, Minister of Marine.

On the 31st of October, the King of France reviewed the National Guards of Paris on the Champs de Mars. Upon reaching the field his Majesty was received by Gen. Lafayette at the head of the staff, the artillery firing a salute of 21 guns. The troops, amounting to about 85,000 men, presented a fine appearance.

The Ex-Ministers. The committee of the Court of Peers are extending their inquiries respecting the measures of the late ministry as far back as August, 1829.

The examination of the impeached ministers had been finished, and many of the witnesses. The debates on the subject were not expected to commence before the 15th of Dec. The Chamber of Peers will be fitted up for that occasion.

Prince Noronsky, minister of the house of the Emperor, has been nominated Russian Ambassador to Paris, in place of Pozzodi Borgo.

Algiers.—The following is an extract of a private letter of the 25th ult. from Toulon:—"The news from Algiers lately received by the Syrene, is very unfavourable. It appears that the Arabs still prowl round the town like famished wolves. A merchant vessel being unfortunately stranded near Cape Matafou, a host of Bedouins covered the shore, and massacred 45 of the crew under the very eyes of the army.—This intelligence fills Algiers with consternation, and troops were immediately sent to Matafou to inflict terrible vengeance for this assassination. The frigates Armide and Iphigenie and the brig Voltigeur have set sail, and other ships will shortly follow them."

TO SUBSCRIBERS.

The Christian Register was established in 1821. Its publication was commenced with less than 300 subscribers. Though the list has since that time been gradually and constantly increasing, and in comparison with that of some periodicals may be considered respectable, it is still far less than the interests of the principles it advocates demand.

Since its first establishment the paper has been considerably enlarged, and the expenses incurred for publishing and conducting it in a manner suited to the taste and wants of its readers, have been greatly increased. The subscription price of the paper, however, remains the same as at first. To meet these increased expenses, and to give to the paper a wider influence on the reflecting and inquiring part of the religious community, it has been found necessary and expedient with the commencement of the new volume to make unusual efforts for increasing the subscription list. This must be effected principally by the personal activity and efforts of the proprietor. It is believed however that these efforts may be essentially aided by the present subscribers to the paper, could they be induced to consider its circulation important, and to recommend it, as occasions might offer, each to his neighbors and acquaintances. With these views a copy of a subscription paper has been forwarded to each of the subscribers out of the city, to be placed by them, if they please, in situations where they may attract notice, or, if convenient to be shown personally to such individuals among their friends as may probably be induced to subscribe.

The proprietor of the Register trusts he may be permitted without offence, to appeal earnestly in behalf of the paper, to the kindness of its patrons and friends, and to their interest in the general prevalence of those principles of liberal Christianity which it advocates and defends. A few well timed and seasonable words of many friends of these principles, will do more towards diffusing them, by extending the circulation of the paper, than could be done by the solicitations of an individual in many months, or perhaps years.

☞ Subscribers names may be forwarded at once by mail at our expense; and it is requested that all papers on which names are obtained may be returned as early as possible in January, that we may determine on the number of copies to be regularly published.

MARRIAGES.

In this city, by Rev. Mr. Young, Mr. Elisha Magoun, jr. to Miss Anna B. Pierce.

By Rev. Dr. Lowell, Mr. John Cudworth to Miss Lucinda Clapp.

In Weymouth, Mr. Thomas Harding, formerly of Bridgewater, to Miss Louisa Ann, daughter of Capt. Elijah Bates.

In New London, Conn., Lieut. George W. Corpreu, of the 3d U S. artillery, to Miss Martha T. daughter of Col. Lindsay.

DEATHS.

In this city, Mrs. Sally Freeman, widow of the late Mr. James Freeman, aged 60; Mrs. Abigail, wife of Mr. Atherton T. Penniman, 58.

In South Boston, on Thursday morning, Mrs. Lucy Alger, aged 48, wife of Cyrus Alger, Esq.

In Hartford, Conn. Dr. Mason F. Cogswell, a distinguished physician and surgeon, and for many years President of the Connecticut Medical Society.

At the Island of St. Croix, after a few days illness, the Rev. William J. Balkely, Pastor of the Episcopal Church in that place.

BOSTON SUNDAY SCHOOL SOCIETY.

The public annual meeting of this Society will be holden on Wednesday evening, the 29th inst. at the Federal Street Church, for the purpose of hearing the Reports of the Secretaries, and such communications or addresses as may at that time be made by the friends of the institution.

The exercises will commence precisely at half past 6 o'clock.

The members of the Society are requested to meet in the Berry Street Vestry, at 6 o'clock. Gentlemen of the clergy are invited to meet with the members at the same time and place.

THOMAS GRAY, Jr., *Sec'y.*

Dec. 18th.

FOR SALE.—A Share in the Boston Library, in Franklin Place. Inquire at this Office. Dec. 25.

NEW YEAR'S PRESENTS.—Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

CHRISTMAS AND NEW YEAR'S PRESENTS. L. C. BOWLES, corner of Washington and Water-street, has for sale, a very complete assortment of *Juvenile Books, Annuals,* &c. for Presents, among which are the following, recently published.

Stories of the Spanish Conquests in America, in three vols. with plates. Designed for the use of Children. By the author of 'Beatitudes,' and 'Lessons without Books.' This work is dedicated by a mother, 'To all those children who love to read for the sake of acquiring knowledge. It is the first of series designed to embrace the most important events in the History of America from its first discovery to the close of the Revolution. The object of the writer is to render History attractive, by divesting it of all formality, and thus entice the youthful mind from the regions of fiction and romance, into a wide field of knowledge, from which it has hitherto been but too willingly excluded.'

Cousin Elizabeth,—By the author of a Visit to the Sea side.

The Progress of Genius,—Or Memoirs of the early life of Benjamin West. Abridged for Young Persons.

Biography of Reginald Heber, late Bishop of Calcutta, Abridged for the use of Young Persons.

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Footsteps to Natural History; No 1 and 2.

The Broken Flower Pot; by the author of 'Village Sketches.'

The Child's own Book; or Spelling and Reading illustrated by emblamatic Figures.

Parley's Europe, Asia, Africa, and America. Do. Tales of Animals. Do. Winter Evening Tales. Do. Juvenile Tales.

Tales of Travels, West of the Mississippi. Do. in Central Africa.

Children's Week; by the author of 'Morals of Pleasure.

The Pastime of Learning, with sketches of Rural Scenes.

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The Token, containing 11 splendid engravings, bound, calf elegant engravings, in 1-2 calf and gilt binding.

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Zoological Keepsake.

Affection's Offering.

Dec. 25.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By John Esten Cooke, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of November, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, Samuel G. Goodrich of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

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In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, { *Clerk of the District of Massachusetts.*

Dec. 4. 4t.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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